



CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY

Journal homepage: <https://cajssh.centralasianstudies.org>



Moral Education of Public Employees and Servants in Husayn Wa'ez Kashifi's Social and Ethical Views

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Abstract:

This article focuses on the analysis of the life and work of the Eastern thinker Husayn Wa'ez Kashifi and his moral views. In particular, the article uses his famous work "Akhlāq-i Muhsini", which is a program that expresses his views and attention to the ethics of kings and their officials. In the article, Kashifi's views on the importance of the role of the King, prince, governors and officials have a great role in maintaining the stability of the country and that they should mature from a moral point of view should be an example for the leaders operating in the state structure today, their employees and servants, and the improvement of the social environment between them has been analyzed and its sociological significance has been revealed.

ARTICLE INFO

Article history:

Received 09-Mar-23

Received in revised form 15-Mar-23

Accepted 07-Apr-23

Available online 15-May-2023

Key word: moral, justice, sociology, public servants, religion, government, administration, society.

Husayn Wa'ez Kashifi is one of the famous and polymath among scholars, poets and sages who gathered around Alisher Navoi in Khorasan in the second half of the 16th century. Husayn Wa'ez Kashifi was born in Baihaq of Sabzavor city in Khorasan province in approximately 1440-43. He had full knowledge of Arabic, Persian, Turkish language, mathematics, astronomy, chemistry, music, literature, fikh. From a young age, he was engaged in oratory - the art of words. Kashifi soon became known as a prominent preacher-orator in Sabzavor. Later, he lived in Nishapur and in 1455-1468 in Mashhad, where he was an orator. At the end of 1468, on the recommendation of Abdurrahman Jami, Husayn Wa'ez Kashifi came to Herat and spent the rest of his life in Herat under the leadership of the Timurids.

Husayn Wa'ez Kashifi taught students in Herat madrasahs for many years and preached morals in many cities of Khorasan. In his works, Kashifi pays great attention to issues such as moral perfection and the upbringing of a mature person. His work "Akhlāq-i Muhsini" embodies his ideas on the issues of morality and maturity. In these works, the thinker expresses his ideas about patriotism, humanitarianism, social life, justice, honesty, honesty, purity, correctness, honesty based on his life

lessons and experiences with the help of interesting stories and narratives. This work is written on the basis of “Practical Wisdom” (Khikmati amaliy) and has great educational value even today.

Husayn Wa’ez Kashifi analyzes the society throughout his life, draws everyone’s attention to social problems by telling advices, stories and narrations, promotes his modern views. Because of his skillful preaching, people listened to his advice and enjoyed his sermons. Hossein Boykaro also gave his sermons to Kashifi to get his advice. And Alisher Navoi always taught Koshifiy his new verses he had written.

Kashifi mentioned several human qualities that ensure the stability of social life and value them as high moral virtues. He wrote down his views not only in the direction of human perfection, but also in the direction of education of officials who became civil servants and employees because they worked in the palace. His views on this matter are divided into chapters in his “Akhlaq-i Muhsini” in the description of political, legal, education and manners of officials. His views are important for the socio-political environment of his time and for the reforms being carried out in the cultivation of personnel with socio-political, legal and spiritual potential of our time, as well as for our life.

Kashifi dedicated this work to Muhammad Muhsin Mirza (Abulmuhsin Mirza), the son of Husayn Boykara, in which he expressed his views on the direction of education, law, justice and education. These social views of his are among the subjects that are currently studied in the field of sociology of ethics, and occupy an important place in the article due to their importance.

The 40th chapter of Kashifi’s work “Akhlaq-i Muhsini” is called “Education and manners of servants”, and the first part of it is devoted to the education of kings, their relatives and children, servants (public servants). The second part of the work deals with the manners of the officials (public servants).

Koshifi mentions that kings and leaders first of all need an official [1, p.71] (a close servant, confidant, employee of the king or an official) and mutaalliq [2, p.327] (relatives and children of the king) to run state affairs. Because the kings should govern their property and people with laws, and should be aware of their general and special conditions, the lives of the people, ministers and subordinates. Today, in the field of public administration, along with the level of education of governors, heads of state organizations, and employees working in them, it is appropriate to organize work in state structures according to Kashifi’s views.

In addition, he emphasizes that its entire people should be wise and polite, clean character, tasteless, highly dedicated employees. Emphasizes that employees should not repeat their work and should observe common etiquette. He mentions that if the king is not constantly informed about the current situation of the people living in the region, the surrounding areas, the country will face a great loss.

He quotes from the book “Siroj ul-muluk” in order to complete his opinion. According to it, Noshirvan asked the mubad (cleric of the religion of fire worshipers): “How many things are the causes of the country’s decline? He replied: “There are three reasons for this. The first is that the state of the state is kept secret from the king; the second, if lowly people are educated; and the third is caused by the work of the oppressors”.

Noshirvan asked: “What proof do you have?” He replied: “If the news of the provinces and raiyats does not reach the king, he will be ignorant of friends and enemies. Everyone does what he wants, if he is not aware, various conspiracies will arise from every corner and the country will become a people of conspirators. The second is that when the lowly and low-spirited people are educated, they will take

revenge for the accumulation of wealth due to their low effort and greed, and something will be lost from everyone. The nobles and elders have no value, the nobles do not preserve the respect of the people, the hearts of all the people are hurt by such morality". [2, p.327-328]. Therefore, as a result of keeping the problems of the state secret from the king and leaders, increasing the number of conspiracies, low-level people, injustice and oppression of the people by tyrants, the state may decline. In this case, he says that the burden of taxes on the head of the people by the tax collectors will cause the name of the king to be discredited, and the peasants will be disappointed with their crops and buildings, their work, and their wages, and this will lead to the loss of the country.

Focusing on the pillars that sustain the kingdom and without them, the important affairs of the country will fail, Kashifi divides them into four:

the first is that it is an emirate state that protects the country's surroundings and protects the king and the people from the evil of enemies.

The second is the ministry, which regulates the power of the king and his officials.

The third is the governorship, which is aware of the state of the people before the sultan, listens to the complaints of the weak, and punishes the wicked people.

The fourth is the message, which conveys the regular city and province news, the condition of the people and subjects to the king [2, p.328-329].

We can also know that the thinker divides the political system of the state into four hierarchically and clearly defines their successive tasks and recognizes that the constant awareness of government leaders about the state of the people is one of the great factors that ensure the prosperity and stability of this country. He insists that the state cannot exist without the communities of ministers and officials and tax collectors who are the wielders of the king's sword and pen. Then, when training them, look at the employees with compassion and kindness, and if each of them fulfills the important task assigned to him and succeeds, then it is necessary to train employees and servants better.

Kashifi, paying attention to the training of employees working in public affairs, says that first of all, the king himself should be kind and kind to them, pay attention to and help the needy among them, and he says that the employees who have managed and performed the assigned tasks well should be well educated. It also emphasizes that employees who are careless and neglectful of their work should first be reprimanded with admonition. If this situation is repeated again, it is necessary to punish with admonition.

At the same time, the king emphasizes that he should not point out the faults of the employees, be happy to see their happiness, and express his sadness, sad and reproachful face when he is sad and confused. According to Kashifi, the king should treat each employee according to his career, so that there is no jealousy, enmity, or conspiracy among them, and so that no one else considers his career as equal. If there is a dispute or disagreement between them, he emphasizes that it should be resolved immediately so that it does not turn into a big disagreement. At this point, he continues to think that the destruction of the peace and tranquility of the state is also related to the conflicts between the leaders working in the state system. As a subject of labor sociology, these issues are among the most studied factors in the improvement of the effectiveness of relations between leaders and employees, in the improvement of the attitude to the team and work, and in ensuring stability, order and responsibility in the state system and administration.

In order to support his opinion, he cites a narration from one of the judges in which the question "What

should be the basis of education of officials (employees)?” The answer is that the grace and wrath of the leader should be directed towards the discipline of the employees, to prevent their rudeness and sometimes to give them a reason to show them that they do not despair [2, p.329-330] Here, Koshifi advocates maintaining moderation in relations between employees, that is, applying the principle of the great general and state emir Amir Temur, such as “I kept them all between hope and fear” in managing governors and officials [3, p.32].

First of all, a king or a leader advises that while training his employee, he should not start training without testing them and knowing the truth of their behavior. Because he says that it can be very difficult to get rid of a person whose upbringing is unworthy after some time has passed, after knowing that his condition and morals are not worthy of it. It mentions that suddenly promoting an employee and then demoting him can have a negative impact on the kingdom’s reputation. It also states that if a king or a leader fights, reprimands or angers any of his servants, he should not be treated well immediately. In such a case, it says that a certain period of time should pass. Because in this case, the leader’s words should be effective, and the employee should feel responsible and not make mistakes again. Along with this approach, Koshifi mentions focusing on gradual promotion of employees, or gradual demotions, rather than sudden demotions, so as not to negatively impact the country’s reputation. Because in this situation, when raising the level of an employee, it is advised to pay attention to the fact that he is being trained, his talent is maturing, and his property situation is improving, and if the reason for lowering his level is to pay attention to his training and services, it is advised not to reduce the value of the employee too much. If not, he concludes that the reason for the sudden decline in the employee’s career and the devaluation is the possibility of an increase in hostility towards his manager. This approach also ensures that the relationship between the manager and the employee is based on responsibility, and if it is used more in practice in our modern society, it will greatly help in organizing effective work. Because even in the world’s most developed Japanese enterprises and organizations, the fact that employees respect their leaders and create a system of promotion from the lowest level to the highest positions has a great impact on the formation of an experienced personnel team and the sustainable development of the organization.

Another of Kashifi’s ideas, which is very relevant in our time and will be a moral guide for managers to ensure work efficiency, is to teach employees that when assigning work and tasks, one person should not perform two tasks, and it can lead to incomplete performance. Also, the opposite points out that as a result of assigning the same work to two people, there may be a lack of respect between the two employees and the work may not be completed completely.

Hussain Wa’ez Kashifi believes that education is the basis of the welfare of society. The first of these gives his advice to the kings about how the education of the princes should be, and relates it to the education of children, and expresses his general views.

First of all, Kashifi says that in raising the future prince, that is, the child of the king who is a candidate for the leadership of the state, it is necessary to form nice and beautiful qualities in him. First of all, it is necessary to give him a nice name so that he does not get hatred for his name later.

Secondly, care should be taken to ensure that the child is fed with milk in order to be temperate, clean and well-behaved.

Thirdly, after that, because the child’s nature is prone to various amusements, questionable food and drink, they are taught rules.

Fourthly, experienced and knowledgeable teachers should be assigned to them. These teachers should first give them religious education and also teach them useful worldly sciences so that their morals will be perfect in the future.

He also puts the responsibility on the teacher who gives education and training, and in order to create good impressions in the student, the teacher should constantly talk about scientists, scholars, righteous people and virtuous people, and instill love for them in his heart. On the other hand, ignorant, wicked and bad people should be criticized, so that the heart of those who are educated by such people will cool down. He emphasized the need to hire nobles, nobles and experienced people educated by such teachers into the public service, emphasizing that kings and leaders should also follow them to have such good qualities. Of course, in the context of Kashifi's ethical views, it is said that if teachers make leaders and employees acquire good moral qualities in management and in any enterprises and organizations, at the same time, leaders should follow them. This, in turn, creates a great basis for finding reasonable solutions for social relations between the leader and the employee, and for the spiritual and educational environment to be healthy and stable.

The next education is the education of the emirs, which describes them as the pillars of the state and the foundation of the country. Paying special attention to their education, he emphasizes that they should be given more powers in state affairs, work should be done through events and councils, and their advice should be listened to. These advices are especially similar to the process in our modern society, when governors consult with the head of state to perform tasks and tasks, solve problems based on the principle of cooperation, and get the approval of the people. Of course, Kashifi's image of the leaders and employees of the populist state is also important in the administration of our society today.

In turn, Kashifi will also pay attention to the education of the country's minister. The minister is the treasurer of the country's wealth. Acknowledging that important affairs of the country end with the minister's event, he compares them to the fortification of the palace and the discipline of the country's affairs. Their verbs emphasize that they should be chaste and well-behaved. He says that no one should interfere in the affairs of the Minister with the property belonging to the State without their advice. Because any matter can be solved with a pen without fights or swords, says Hussain Wa'ez Kashifi. He puts forward the idea that the minister should be educated, organized, resourceful and literate.

In Hussain Wa'ez Kashifi's work, his thoughts on the methods of applying punishment in the relations between leaders and employees in the work community and other fields are also noteworthy. He said that it is not a good thing for a leader or boss to follow any employee, official or servant under his command for a sin. It is necessary to overlook some mistakes and shortcomings of the novice employee, so that he does not have a tendency to serve a foreign leader. He mentions forgiveness, that leaders sometimes have to turn a blind eye to mistakes in the work process. If an employee commits a bad sin or a bad deed, it is necessary to take measures so that he does not make the same mistake again, to punish him according to his responsibility, says Kashifi.

If the employee does not recover, he advises that he should be let go so that his bad behavior does not affect other employees and servants. Also, Koshifi believes that if an employee complains inappropriately about his boss to a superior, he should be banned from doing such things. At the same time, he reminds the need to take appropriate measures to prevent the complainants from spreading gossip and corruption everywhere.

In conclusion, Kashifi's unique approaches and views on the moral education of state employees and

servants, his attention to the education of several moral qualities in them, are important for the selection and operation of educated and morally educated specialists in modern state systems. If the leaders are moral, the subordinates and employees will be moral as well. Ethical state employees educated on the basis of human relations and humanistic values will definitely be loyal to their country, patriotic and honest people. Government officials and employees who listen to the people's pain today and take practical measures will definitely do useful work for people from the point of view of morality, will be recognized by everyone, will receive a number of merits, and will gain God's approval. Instead of making empty promises for tomorrow, they try to solve people's problems as much as possible through their activities every day and do not make any excuses for this, they perform their duties and obligations impartially and conscientiously. Of course, there has always been a need for such ethical and knowledgeable personnel, and the demand for them has always been strong for the state and society. After all, in his work on moral education entitled "Turkish Gulistan or akhlaq", he says that "Education is a matter of life - or death, or salvation - or destruction, or happiness - or disaster" for us, and he says that lack of education can lead to negative consequences in the future. Abdurauf Fitrat also paid great attention to moral education in his work "The Way of Salvation": "Ethical education consists of forming a person into a perfect, beautiful moral owner, a useful member of the society", he considered it as one of the most basic criteria of morality that determines human perfection. Also, he considered moral education as the most important criterion in educating a person along with his physical, mental (mental) perfection. In this regard, the state policy in the field of personnel training in our country aims to form a well-rounded person, a morally educated citizen through a continuous education system that is inextricably linked with intellectual, spiritual and moral education of a person in the framework of educational reforms and relies on the rich moral and spiritual heritage of ancestors.

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